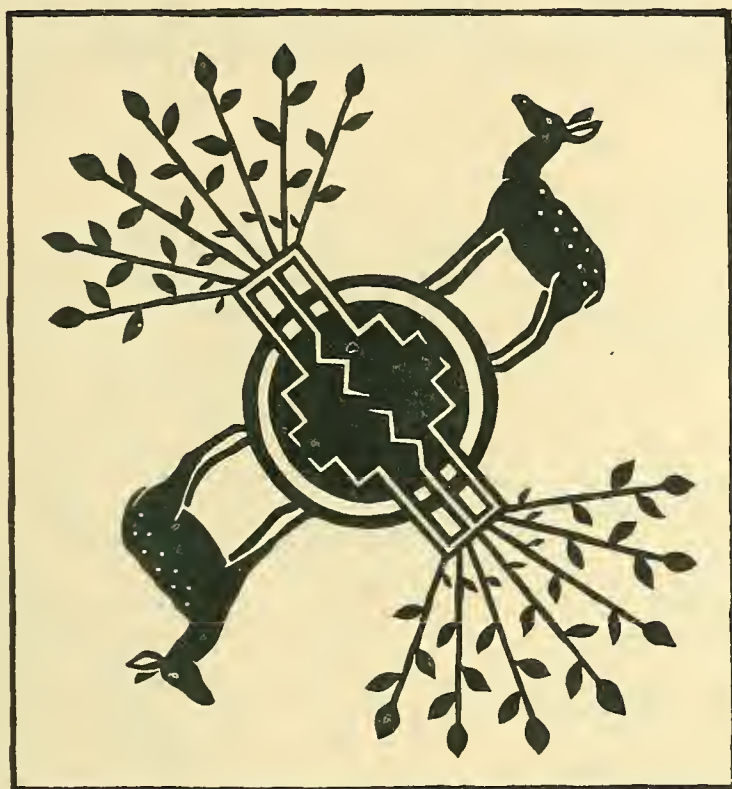


INDIANS AT • WORK



MARCH 1, 1937

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE OF INDIAN AFFAIRS
WASHINGTON, D.C.





I N D I A N S A T W O R K

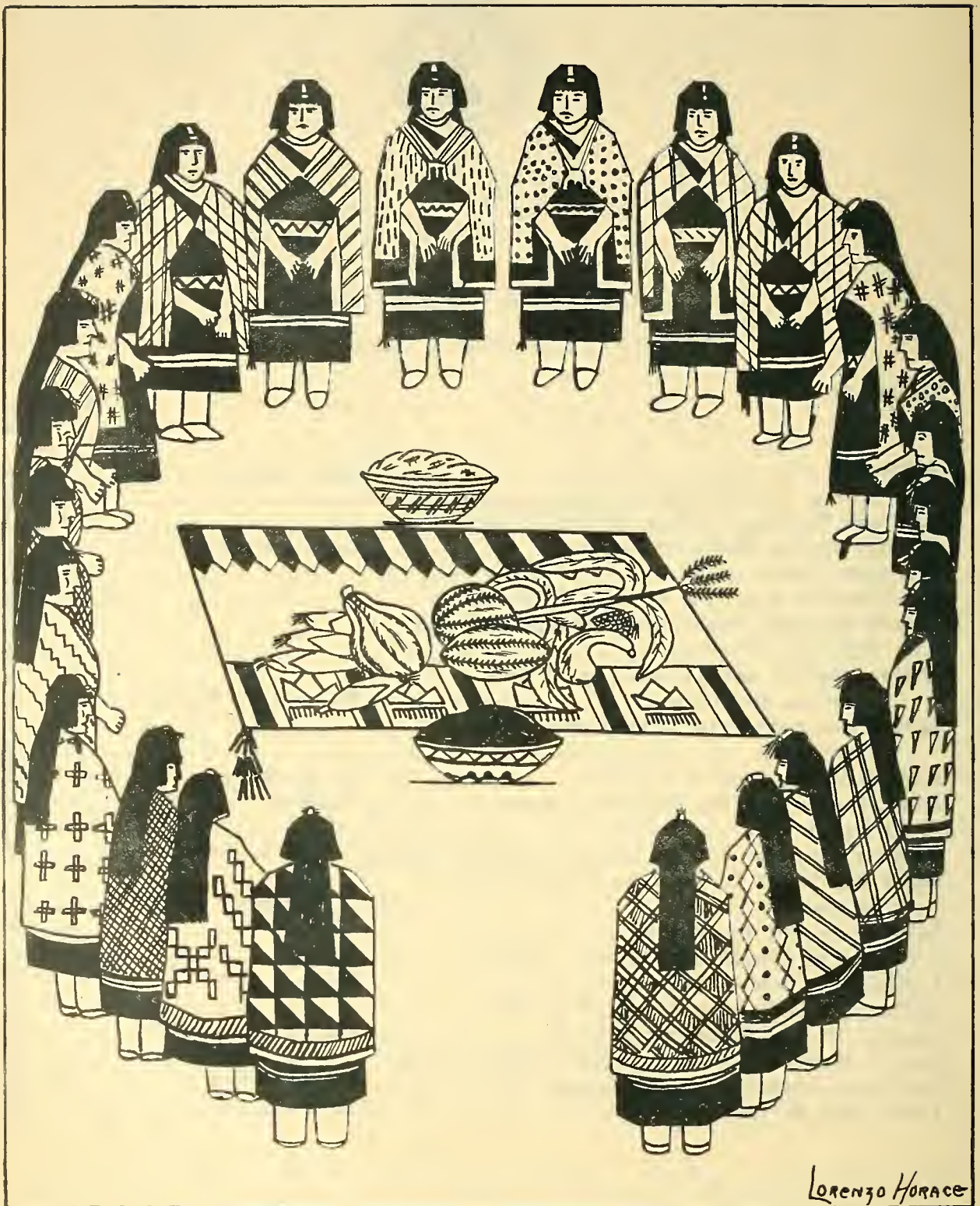
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A HOPI HARVEST DANCE



By Lorenzo Horace, A Hopi Student At The Albuquerque Indian School, N. M.



· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

· VOLUME IV · · MARCH 1, 1937 · · NUMBER 14 ·

Indians, it is often said, have in the Supreme Court their best friend. So far as courts go, the statement certainly is true; and looking at Indian Affairs across the hundred and five years since the John Marshall decision on the Cherokee case, one recognizes that the Supreme Court has been the Indians' best friend not only among courts but within the Government.

Indians, therefore, will be particularly concerned over the debate now raging in connection with the President's court message to Congress.

* * * * *

All of those who are crying to high heaven against the President's proposal, admit that some of the reforms he is advocating are necessary. The attack against the President's proposal strikes chiefly at the part which deals with membership upon the Supreme Court. Efforts are being made to break this part of the reform off from the other parts.

A legislative analogy, which will be understood by Indians, is here mentioned.

As Indians well know, the Secretary of the Interior as guardian of Indian property exercises powers very broad indeed. These powers are necessary to effective guardianship. They are not enumerated here; enough that they are broad, and usually are unreviewable.

But one power, and, as it happens, the power which the Indians most need for the Secretary to have and to exercise, is not granted under existing law.

This is the power to do those things which would get the allotted lands back into a state of consolidation, of simplified legal status, of availability for Indian use and of economical administration.

Such a result is necessary if the lands (a) are to be used by the Indians and (b) are not ultimately to pass to the auction block, while (c) in the meantime they are costing so much to administer that frequently the administrative outlay exceeds the income yield from the land.

Inasmuch as the value of Indian allotted lands far exceeds the value of Indian unallotted land, and more Indians are dependent for their future upon allotted than upon unallotted land, the importance of getting some device for salvaging the allotted lands is too clear to need argument.

The Wheeler-Howard, or Indian Reorganization Act, was introduced in 1934. One of its many essential features was language giving the Secretary of the Interior power to bring the allotted lands into a condition where they could be used by the Indians, could be economically administered, could yield increased revenue in cash or kind to the Indians, and could be prevented from going to fee patent. The vested right of allottees to their equities was fully protected by the language, and the guardianship authority of the Secretary was not increased in principle by the language.

A great uproar, directed against the whole of the Wheeler-Howard Bill, made of the allotment section its principal talking-point. Fear was thrown into the allotted Indians - fear that their holdings might be confiscated, that land might be taken from those who have and given to those who have not. No such consequence was intended or could have followed from the language of the bill, but the fear-nerve had been struck as though with a lash; reason and fact were of little avail; and in short, to get the other necessary things contained in the bill, the exceedingly important language about allotments was allowed to be stricken out.

Therefore, today as three years ago, Indian allotted lands are in thousands of cases unusable by the Indians; administrative costs, measured against land yield, continue to increase each year; each year a larger part of all the allotted lands drifts into the heirship status and then into the triple-complicated heirship status that comes with the third generation. Through consequences

of allotment, which the original Wheeler-Howard Bill would have corrected but which remain uncorrected, more land is being lost to Indian use each year than can possibly be compensated for through new land purchase under the Indian Reorganization Act.

* * * * *

The debate over the President's Court proposals is taking a course not unlike the debate over the Wheeler-Howard Act in 1934. Let us pray that the course of legislation will not be the same.

The President's Court proposals are numerous, and they are important at all levels, but clearly the most important of them, and likewise the most reasonable of all of them, is the proposal for additional judges upon the Supreme Court.

So conservative, actually, is the Supreme Court feature of the President's plan, that it turns out to have been proposed twenty-four years ago by none other than that member of the present Supreme Court who is ranked with the ultra-conservatives, Mr. Justice McReynolds. He made the proposal when Attorney General, in 1913.

There is no constitutional requirement as to the number of Supreme Court Justices. The number has been varied from time to time by Congress.

Whenever, through death or resignation, a vacancy arises upon the Supreme Court, it is the President who nominates the new judge. As most of the judges are elderly, it follows that any President at any time, as a mere result of deaths, might be able to "pack"

the Supreme Court. If resignations and deaths happen not to come, then the President and Congress may find themselves confronted by a court "packed" by some earlier President whose political philosophy may have been the opposite of the prevailing philosophy and whose choice of judges may have been made at an earlier and different economic or social epoch.

A word as to the mere dispatch of business by the Supreme Court with its present number of members. The critics of the President's plan are announcing that the Supreme Court is not behindhand on its calendars. That is true, because, since February 13, 1925, the right of a hearing of the Supreme Court has been drastically curtailed. For a vast range of cases, this right has been made into a privilege, rarely accorded, and no longer a right. The aggrieved party petitions the Supreme Court to review his case. About eight hundred of these petitions for a writ of certiorari go before the Court each year. Frequently the cases are momentous ones, and generally they are complicated cases with a long anterior record. The appeals admitted as a matter of rare privilege are likely to be just as important and just as complicated as the smaller class of appeals admitted as a matter of right. Almost never is oral argument permitted upon these petitions. Usually they are denied, and almost never is an explanation vouchsafed by the Court. There is a widespread belief that these petitions often are disposed of by a single judge, and even that the research leading to a decision is frequently delegated to secretaries. The common belief almost

necessarily is a correct belief; this follows from a merely statistical consideration of the number of petitions disposed of each year.

There comes to mind, as an illustration, a single one of the approximately eight hundred petitions denied by the Supreme Court in one of the years five or six years back.

This was a noted case arising out of a century-old conflict over land titles in the Pueblo country of New Mexico.

Both the courts and Congress had recognized that the Pueblo Indians' titles to various areas had not been extinguished.

Congress had legislated that certain of these titles could be extinguished, but that compensation must be granted. And pursuant to this legislation, the titles had been extinguished; but in certain important instances no compensation had been granted.

In other cases, the Pueblo Lands Board had ignored the findings of its own appraisers and arbitrarily had slashed the compensation.

Thus, assuming that the Constitution applied to Indians, there was an apparent denial of due process and a taking of property without compensation.

The case was handled for the Indians by competent attorneys. It was brief in extenso, and behind the brief lay a volume of record, and behind that, prior Supreme Court opinions pointing toward action favorable to the Indians if a petition for certiorari were granted. The essential subject matter, which would

need to have been read to determine the admissibility of the appeal, ran into hundreds of pages.

Knowing the policy of the Supreme Court toward petitions for certiorari, and knowing that under conditions as they existed, this policy was in fact a necessary one, because otherwise the Court would be swamped utterly by the cases admitted for review, those who prepared the Pueblos' petition and those who financed it entertained almost no hope of getting the case into the Supreme Court at all. They justifiably believed that if they did get into the Court they would win.

It was a matter of course to have the petition denied and denied without explanation. And out of court, without a hearing, without a word as to the reason why, went this case along with hundreds of others at the October term of the Court. Later, Congress, acting on a unanimous report by its Senate and House Indian Committee, provided justice and gave the compensation which the Court had refused to hear arguments about. Even the Budget concurred. Such remedy is of course not to be hoped for in 999 of every 1,000 slighted cases.

The above case will help Indians to realize that there are multiple reasons for the President's proposal that added Justices shall be placed on the Supreme Court, to increase its power to do business and to help bear the load of elder Justices.

The fundamental reason for the President's Supreme Court proposal clearly is one of social policy - it is to insure a court possessed of a frame of mind receptive toward modern solutions for

modern problems.

But in addition, it is a proposal to get the Supreme Court into a shape, in the matter of sheer man-power, to perform its functions as a Court of Last Resort, passing as a real Court upon constitution controversies applied to particular cases. The Court as now made up could not meet its responsibility if every Justice among the nine were a Solomon of wisdom and a Napoleon of execution.

It was never the intent of the Constitution or of the people that the Court should delegate to one of its members the practical determination of issues in litigation under conditions where he, in turn, would be compelled to delegate to a secretary much or all of the research upon which his decision would be predicated.

It is no friendly act, either to the Constitution or the present Court, to demand that such an un-American way of handling business shall continue to be forced upon the Supreme Court.

* * * * *

Is the debate over the Supreme Court a proper subject matter for an editorial in INDIANS AT WORK? Decidedly, yes. In my first paragraph, Indians are reminded of their own peculiar indebtedness to and dependency on the Supreme Court. But in addition, Indians are wholly concerned with the preservation and the

increase of efficient, productive democracy in the United States. No debate, reaching, as the Court debate does, to the heart of the human and social problem of our country, can be outside the discussions and concern of Indians - the most recently enfranchised of our citizens, and the individuals of the whole country most dependent upon the Federal institution.

JOHN COLLIER

Commissioner of Indian Affairs

* * * * *

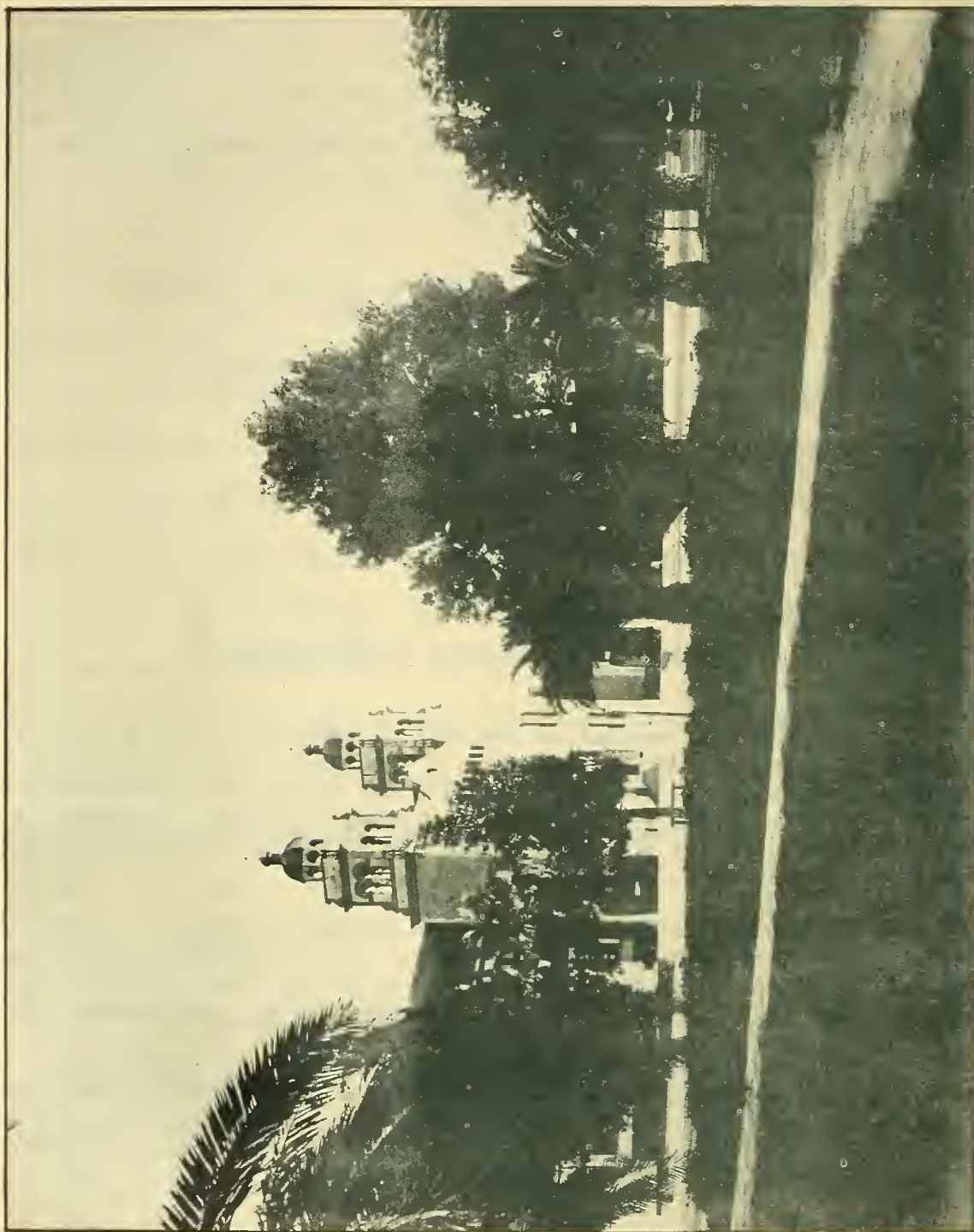
TWO MONTANA DELEGATIONS IN WASHINGTON

The Blackfeet delegation has been in Washington during the first two weeks of February, working, mainly, on the possibility of reopening the Blackfeet irrigation project, work on which has been discontinued for the past three years. A request for funds for rehabilitating the project is under consideration, and it is hoped that the 1938 appropriation bill will contain the necessary appropriation.

The project would be used for the raising of winter feed and would make possible the resettlement of some of the Indian families now living in Browning. Members of the delegation were Joe Brown, Richard Grant, Leo Kennerly and Wright Hagerty. They were accompanied by Superintendent Graves.

The Crow delegation, comprising Harry Whiteman, Frank Yarlott and Tom Yellowtail, accompanied by Superintendent Robert Yellowtail, has been in Washington during February. They took up various problems with the Washington Office staff dealing with all aspects of the reservation program.

A VIEW OF SHERMAN INSTITUTE AT RIVERSIDE, CALIFORNIA



OKLAHOMA PERSONNEL HOLDS SERIES OF MEETINGS

Indian Service meetings in Oklahoma from January 29 to February 5 culminated in a gathering at Tulsa which was attended by the largest number of Indian Service employees ever gathered together in one room.

First of the meetings were those held at Chilocco on January 28 to 30 primarily for Oklahoma agricultural teachers. The program included various phases: Observation of work being done at the Chilocco Indian Agricultural School, followed by discussions of Chilocco methods; papers and discussions on agricultural training for young Indians and specific discussions of training techniques.

On February 1 and 2, at Chilocco, superintendents and officials from various Indian boarding schools met to discuss the use and extension of use of scrip among Indian schoolchildren. It is felt that the use of scrip will foster an understanding of money values, thrift and self-reliance among these children, many of whom have never handled even small sums of money in regular amounts or made important purchases for themselves.

At the Oklahoma Agricultural and Mechanical College at Stillwater, on February 1, 2 and 3, Extension workers and various Washington Office personnel met with members of the college faculty and with Oklahoma and Kansas State Extension workers. Common problems were discussed, both in general and in detail; discussions ranged from office practices, to farm crops and gardens, farm and live stock organization and to program planning. Extension workers exchanged thought on methods and saw at first hand new techniques as developed at the college. The human side of extension work was stressed and the relation of other divisions of the Service to Extension. Mr. Monahan talked on the correlation of all Oklahoma activities.

At the Tulsa meetings on February 4 and 5, Washington Office representatives and the Oklahoma and Kansas personnel met for joint discussions. Mr. A. C. Monahan, coordinator for Oklahoma, presided at a general session on the morning of February 4, at which Commissioner Collier, Dr. H. S. Mekeel and Mr. A. M. Landman spoke. The afternoon and evening were devoted to meetings of Education, Health, Indian Reorganization and Credit employees.

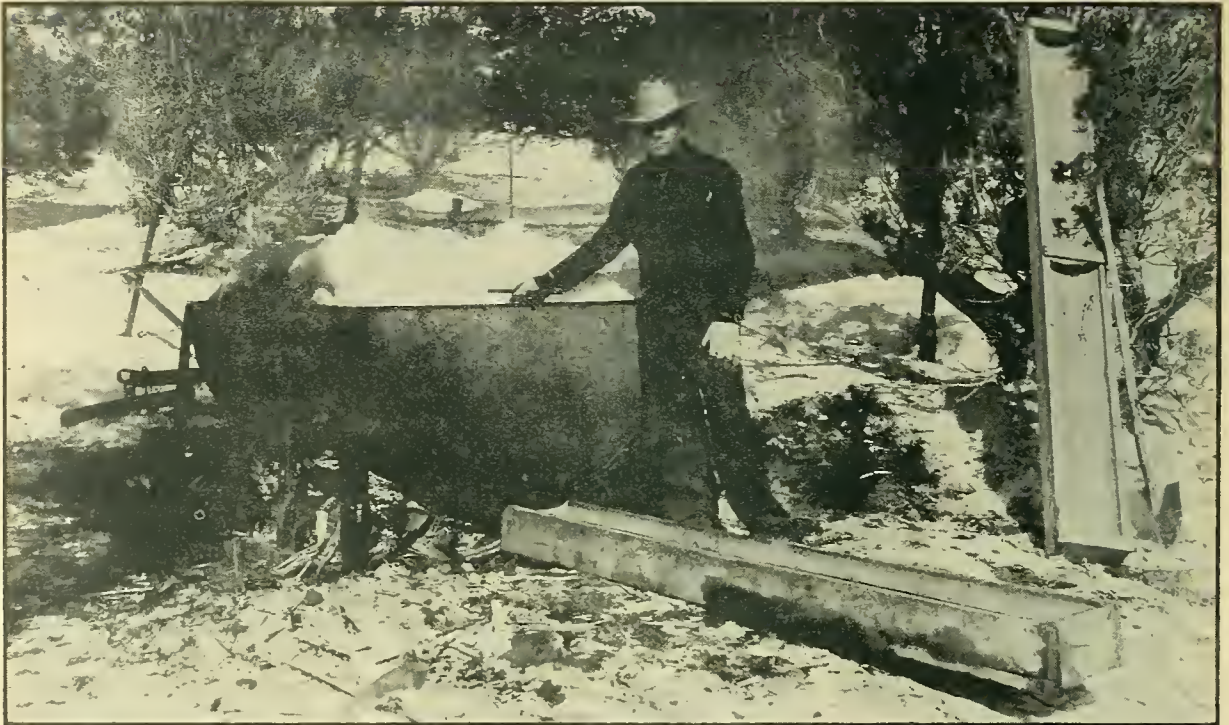
Miss Minta R. Foreman, Principal of the Wheelock Academy, presided over the Education session at which Mr. Beatty led a forum discussion of school participation in community life.

Indian Service health employees held a joint conference with state health officers, the state sanitary engineer and state nurses, at which was discussed the Oklahoma health program as related to Indian Service problems. Various individuals gave talks, among them being Dr. W. S. Stevens, Medical Director for the area which includes Oklahoma, Kansas, Mississippi, Florida and North Carolina; Dr. Townsend, Miss Gregg, Miss Bonnie Brown, Dr. Weirich, Miss Hosmer and Miss Martha Keaton.

"NAVAJO ROVING BATHTUB" EXPLAINED

By Gurdon Straus,

Editor, Navajo Service News - Window Rock, Arizona



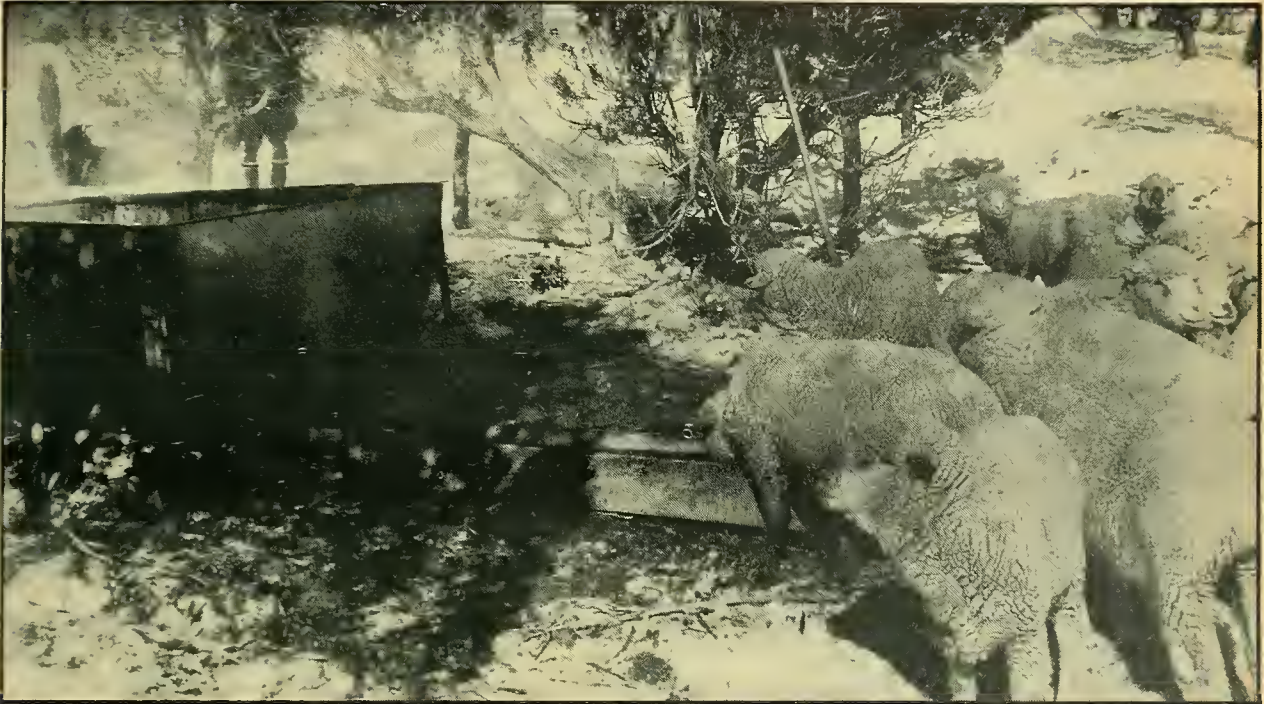
Mr. Grover King, The Inventor Of This Snowsled (Snow Melter)

For some months a strange craft has been seen in the Soil Conservation Service controlled grazing area near Ganado. It has corrugations like a mammoth caterpillar, legs like a still more mammoth mosquito and sled runners as were used to skid the "one-horse open shay."

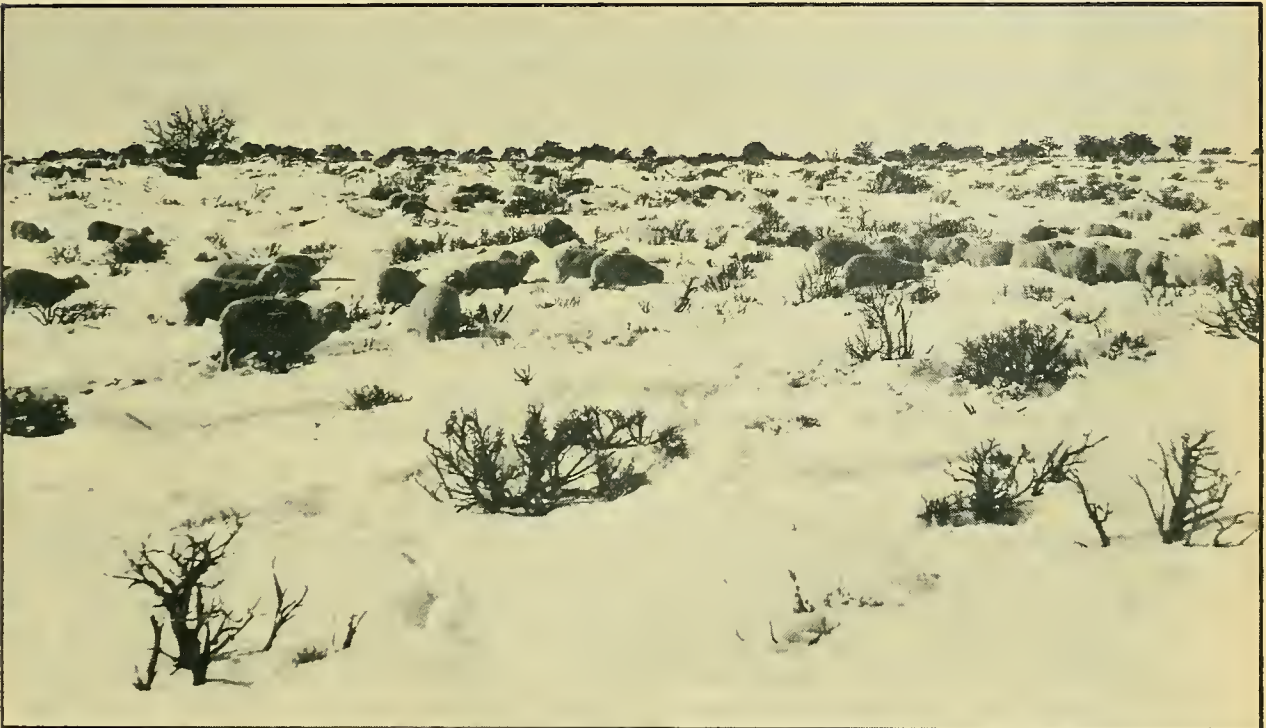
On one end, probably the rear, an iron proboscis extends perpendicularly, and if one is curious enough to investigate further a delighted Navajo will grasp the proboscis, twist it clockwise and ask "Want a bath, Hosteen?"

Then it will dawn on the observer that he is screwing in a stopper and the whole affair is made to hold water; that by cutting the four-foot cylinder of a road culvert in two and welding angle iron legs and runners to half the culvert an inventor of the Navajo Service has constructed a job that costs little and which can be put to many reservation uses.

THE GANADO DEMONSTRATION HERD



Sheep Drinking Water Which Has Been Melted From Snow via "The Roving Bathtub"



These Sheep Would Probably Look Poor Had They Not Had The Much Needed Drink

It is the brainchild of veteran sheepherder Grover King, who speaks of his 8' x 4' combination as follows:

First, I would like to change the name to "snow melter" or "water sled."

While I feel that it is worth its cost for melting snow during a bad winter it will also be used to move camp, haul feed, wood or anything that you might use a sled for.

During the summer months it will be used for water storage and for watering ewes and lambs. A truck or wagon will haul water to the sled, empty it into its container and from there the water will be let out into troughs.

When empty it can easily be moved to another flock of sheep.

I am not sure about the dimensions at present but I think it will hold about three hundred gallons of water. Unpacked snow, I believe, runs about one inch of water to about twelve inches of snow.

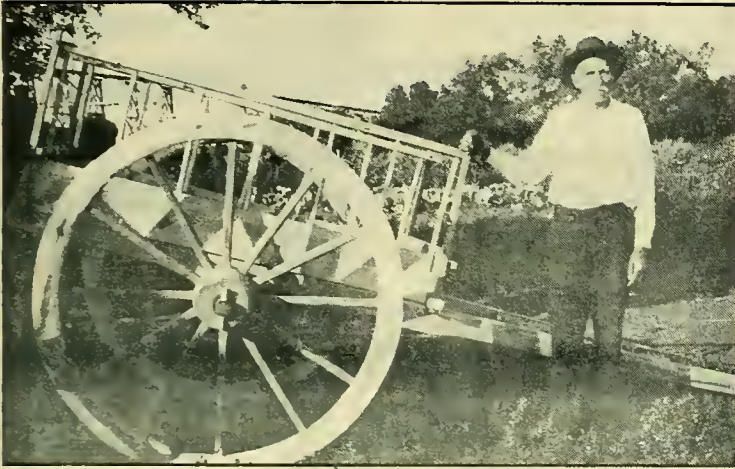
I feel that a good many people have failed to appreciate the value of this apparatus and for that reason I am glad to have the opportunity to explain its purpose.

Most sheep men make the mistake of trying to depend entirely upon snow for water and most of us call on the Lord after the devil has us. These same sheep men will not hesitate to melt snow for their saddle horses or their milk cows, but they try to make themselves believe that the sheep can get along on snow regardless of how low the temperature or how bad the snow is crusted.

After a few days of this kind of weather he goes out to see a band of, we will say, 1,500 head and finds that it has a tail end of about 100 head that are going to die if something isn't done. So the herder cuts the sick sheep out to themselves, grabs old cans, tubs, wagon tanks or anything else that will hold water, melts snow, tries to water them, buys feed, tries to feed them and five per cent of them the devil gets anyway. The balance he saves, but they cost him more than he can sell them for. The stitch in time would have saved nine out of ten.

I don't mean to say that you can melt snow for 1,500 sheep every day, but it is that small percentage that needs that drink of water. Twenty-five may drink today, another twenty-five tomorrow, and one good drink of water will carry them over several days before they need another. In the winter time if sheep fail to get water when they need it, they get what we call the dry mouth and are unable to drink when they do have a chance. I would rather have plenty of water and browse than a carload of corn in the crusted snow. Reprinted from NavaJo Service News.

RED RIVER CARTS



A Red River Cart

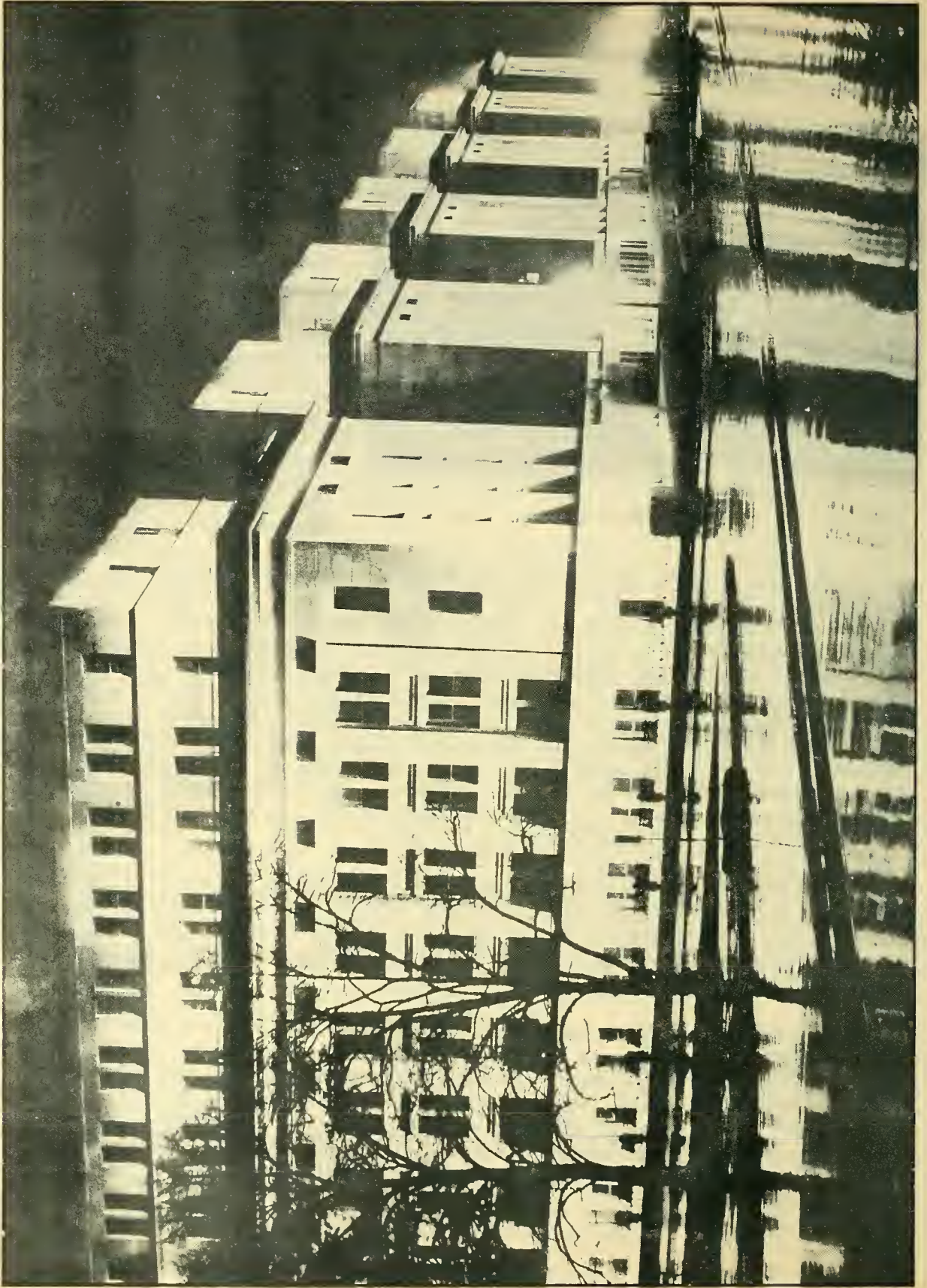
The old Red River carts and the buffalo are linked in the minds of most of us with the romance of pioneer days in the Dakotas. Today it is impossible to obtain any of the carts which saw actual service in the old days, but there are several of the old-timers still living who made use of them and there are a few who manufactured them in the old days. Among these is Louis Allery, a French-Chippewa, born in 1885 at White Horse Plains in Manitoba.

As a boy Mr. Allery went on hunting trips with his father with the cart trains. They made their winter homes on the Red, Assiniboine or Pembina Rivers and worked at making new carts during the winter months. These they sold for about \$20.00 each. Mr. Allery followed the trade of cart making until the introduction of wagons put the cart out of business. Albert Laviolette is also an expert cart builder. Mr. Laviolette is one of the real old-timers and makes his home at St. John, North Dakota. Mr. Dana Wright, an officer of the State Historical Society of North Dakota has been instrumental in having two of these carts placed where they will be preserved - one at the State Museum and one at the Pembina Air Port. Both were built here in the Turtle Mountains; the one for the Pembina Air Port by Mr. Allery; the one for the museum by Mr. Laviolette.

The original Red River carts were developed in the Pembina settlement over a hundred years ago. Previous to this the canoe and the travois had been the only means of transportation. The products of the buffalo hunt were too weighty for these limited means of transportation so necessity mothered the invention of the Red River cart.

In making these carts only the simplest tools were available; an axe, an auger, a chisel and sometimes a home-made draw shave which was made of a gun barrel. Solid wheels were made by cutting off sections of logs. The hubs were made of elm if possible to obtain it and the wheels were of oak. These were fastened together with wooden pins. Sometimes the wheels were wrapped with tough buffalo hide called "laganappe" to make a sort of tire. The shaves and body were of light wood but the sticks on the side were made of oak.

NEW INTERIOR BUILDING



NEW INTERIOR BUILDING SOON TO BE OCCUPIED

Within the next few weeks, approximately 300 employees of the Office of Indian Affairs, will move into their new and permanent location in the newly completed Department of Interior Building. This is the first major Federal Government structure in Washington to be begun and completed under the present Administration and is to be officially known as the South Interior Department Building, while the old building, a short distance away, is to be known as the North Building. A 150-yard tunnel will connect the two offices.

The new building, erected as a project of the Public Works Administration, has a number of unusual facilities. This is the first Government building to date in which escalators may be found. They run from the basement to the second floor and were included to relieve congestion at the rush hours caused by employees going to the lunch room and garage in the basement. The cafeteria, one of the largest in Washington, is equipped to serve 1,200 persons. In addition to this main dining room, there is a messenger's dining room, an executives' dining room and an employees' lounge in the eighth floor penthouse, with 132 seats for workers who wish to bring lunches from home. In summer the employees may go out on the roof.

The large basement also houses a garage for executive and employees and an employees' activities room, which contains a large wooden court, locker rooms and showers.

On the first floor is located the auditorium, library and exhibit gallery. The auditorium has a seating capacity of about 1,000. Here conferences and educational meetings will be held. It is equipped for the showing of sound films. Across the hall from the auditorium is the library, a beautifully paneled room in dark walnut, reaching two stories in height, and with an estimated book capacity of 400,000 volumes.

An entire wing on the first floor will be given over to an exhibit gallery. Here, the many beautiful specimens of Indian arts and crafts owned by the Indian Office and Department of Interior, and which for lack of space have heretofore been stored away, will be exhibited. On the seventh floor, there is a fine art gallery with modern lighting to add to the value of paintings, pictures and photographs which will be hung there.

Every room in the new building is an outside room, with courts between the wings open to the streets, to allow maximum light and air. The building is air-conditioned throughout.

For the first time in the construction of a Government building, plans call for the erection of a broadcasting studio. This will be added

later. It is to be located on the eighth floor and will be used for educational broadcasts by bureaus of the Interior and other Government departments. A large studio for dramatizations and a small one for speeches is planned.

The Office of Indian Affairs will occupy portions of the fourth and fifth floors of this building.

* * * * *

INDIAN DESIGNED RUBBER MATS TO APPEAR IN NEW INTERIOR BUILDING

The gay brilliant designs on the rubber mats which greet the visitor on his first step inside the new Department of the Interior Building were selected by Secretary of the Interior Ickes, from designs made by American Indians. All of the entrances to the building are equipped with large heavy-duty rubber mats, each one bearing a different typical Indian design executed by Indian art students.

At the suggestion of the members of the Division of Education of the Indian Service, Indian designs were employed. The American Mat Corporation of Toledo, Ohio, sponsored a contest among the students of Pine Ridge School in South Dakota; Haskell Institute in Lawrence, Kansas; Flandreau School in Flandreau, South Dakota; Chilocco School in Chilocco, Oklahoma and the Indian School at Phoenix, Arizona.

Students were furnished with the materials and charts and three cash prizes were awarded to each school by the mat company. There were a total of sixty-four designs submitted by the students of the five schools.

The sixty-four designs were all sent to Secretary Ickes who made the final choice of the nine designs to be used on the mats at the nine entrances to the new building. The choice made was independent of the choice made by the mat corporation which resulted in three prizes being awarded each of the five schools. It was coincidental that the designs chosen by the Secretary were all done by Haskell Institute students. Of the nine Haskell students whose designs were chosen, eight tribes are represented - Sioux, Blackfeet, Chinlewa, Seneca, Cheyenne, Kickapoo, Cherokee, Potawatomi, and it can be said that the designs are typical of these various tribes.

The American Mat Corporation has signed a contract with each of these nine students to the effect that in the future when any of these designs are sold, one dollar for each mat sold will be paid to the artist.

The photographs of the nine mats which were selected by Secretary Ickes appear on the opposite page.



ADDRESS BEFORE ANNUAL MEETING OF HOME MISSIONS COUNCILS

JANUARY 11, 1937, AT ASBURY PARK, N. J.

By Willard W. Beatty, Director Of Education - U.S. Office Of Indian Affairs

At the present moment I feel that one problem of greatest concern to our Indians is that we do something to create a more self-reliant, self-supporting, self-respecting group of people. Depression combined with a number of other factors has reacted very seriously in the Indian country. The Federal Government and church groups who have been interested in these people have in the past made the error of relieving the Indian of much responsibility of self-support. We are still doing it today - both of us. In some areas we are trying to set him on his feet; in other areas we are falling over ourselves to make him dependent. If we rob him of his independence, it doesn't make any difference what else of good we do for him; we have permanently harmed him.

The point of view which we both share is more sentimental than factual. When the Indian was confined to the reservation we implanted upon him a stigma which we sought to relieve him of by encouraging his children to leave the reservation. In the meantime we have whittled away in one manner or another the lands we reserved to the Indians, so that many reservations are now inadequate to support their Indian population. The land areas which they still possess, however, constitute one of the greatest assets the Indians have in this country. Some people have thought that the Indian should be educated to make his living in urban areas as does the white man. This is possibly the solution in some areas but far from true in all cases.

In many states if an Indian were to apply for a position in competition with a white boy, both being equally qualified for the job, the white boy would be taken in preference almost any time. In places where this is true, it is pointless to urge Indians to go into urban areas in competition with white people.

In many areas our Indians need a better education than white boys and girls in the same part of the country, for Indians start with handicaps not shared by the white boys and girls. Often they do not speak English. One-third of the Sioux children do not speak English when they first come to school - and relatively few Navajo speak English. Few teachers in the Indian schools are equipped to deal with language difficulty. Last year we set up two summer schools to try to give teachers specific training to deal with this problem and I am happy to say that these, while they did not reach all the teachers, have resulted in a more intelligent attack on the problem.

In 1937 there will be summer schools at Pine Ridge in South Dakota, Wingate in New Mexico and Tahlequah in Oklahoma. Any teachers in church schools who would like to come are welcome. They will have to pay a part of the expenses. Eighty-five dollars will cover a six-weeks' program including tuition and living expenses.

If a youngster, a six-year-old, comes to school from a family not speaking English and where books are not known, he is starting with a real handicap. In some areas Indian children are entirely oblivious to the fact that there is communication by written word. Of course, in other areas, as in Oklahoma, the problem is not as acute.

We must recognize that the Indian today in this country, with the exception of certain areas, is a rural person. He lives on land. He or his tribe owns land or has the use of land. Up to quite recently the Federal Government has done very little to train the Indian to use his own land profitably for himself. It has assisted him to get rid of it in almost every way, with the result that the good land is largely in the hands of white people today whether owned by the Indians or not. In the last few years and coming to a head this year, there has been a movement to train Indian boys and girls to utilize the resources which they own. We hope to train a larger group of Indians to do things that may contribute to their self-support than we have ever done in the past.

We have generally made the mistake of thinking that we can educate children of Indian parents without regard to the parents, but now we are bringing the parents into the system of education. They are as much concerned about their children as we are about ours. They can be made conscious of the handicaps which they place on their children. They can be told, "You want your children to come to school and be educated so they can compete with white children." And it is effective.

Four Oklahoma schools within the next year will do a substantial job of training their students for the work they will do after they are through school. The Chilocco project is a superior bit of educational work which has never been done in a white school. If a student is interested in stock grazing, he is given practical training in that work, with a herd to care for, and he may graduate as the owner of six heifers which he has earned by caring for his herd. He may have some money which he earned in summer months at the farm at Chilocco while school was not in session. Henceforth there may not be such a thing as a summer when school is not in session, for farming of any kind is a spring and summer occupation and if the students are to get first-hand training, they must be on hand at those seasons. If a girl wants to raise poultry, she may come out of school with seventy to one hundred chickens of her own. The students can leave school possessors of material substance.

A boy set up a shoemaking shop on the school grounds and by working for fellow-students earned enough money for his own shoemaking shop. He goes out as a full-fledged shoemaker and will receive his diploma on the basis of what he has earned the first two or three months he has been in business, rather than what he has gotten in examinations.

This experiment has been carried out in other schools. We are discussing having one for Sequoyah School but so far it is only discussion. A program that is good at one school may not be good at all at another. We are going around visiting schools, studying existing situations in the areas and then determining what program would be valuable for that school.

There are one or two other places where we know we are making progress. At Pine Ridge, South Dakota, we are operating a herd of 600 beef cattle and a herd of cows for the production of purebred sires. We leased 34,000 acres of grazing land which used to be exploited by white men and the boys are learning to become cattle men. They even leave school for two weeks on horseback to learn to ride herd on these cattle. They are being taught other things too, but in that particular school, they are learning the thing they need to learn at the time they need to learn it. Some of their academic training takes in research and study of grazing problems. We are trying to teach the youngsters practical things out of which they can make a living and when they graduate from Pine Ridge they will graduate actually owning the proceeds of the herd they cared for. And through the Extension Service of the Bureau they will go into cattle cooperatives. Due to the complexity of the allotment system, they may have to lease their own land to others and lease other land for themselves.

At Pima, the students graduating from high school will be going out in the winter of their senior year to their own land and will have the cooperation of their own classmates in building a home and getting their land ready.

During the high school course if boys and girls wish to get married they may do so and continue their education. If they can have practical experience in living together and working together they will be much better off after they are through school. In many schools where there are many, many thousands of acres of land, cottages will be built on plots of one hundred acres each for these young couples and they will be trained among other things in child care and guidance.

If things work out the way we hope they will, the Indian Service in the next five years will be able to show American education in general a few things about educating young people in life success. One thing we are not doing is training Indian boys and girls to get jobs in large cities. We are definitely discouraging outing expeditions. There has been entirely too much tendency for girls going out in that way to get into immoral situations.

One of the reasons why I like to see marriage in high schools is because I like to see those young people looking forward to a home and not to

earning money so they can be married. Another thing which we are doing is pulling out electric and gas stoves in the home economics department at the schools because at home on the reservations, they probably do not have such things. A questionnaire went out to home economics teachers asking what kind of fuel their children would use when they left school and what kind of stove. Were they educating them to meet conditions as they would find them?

With regard to living accommodations at schools, I am doing everything I can to get rid of the old barrack type of living accommodation with the toilet half a mile away and showers under the stars. In some dormitories, sixty to one hundred children sleep in one big room. At Cheyenne we are building a dormitory in which there will be only four in a room and each room will have an adjoining toilet, bath and shower. This may seem opposed to the policy with regard to electric and gas stoves but the only way we can make Indians want to live like us is by making them live like us. We have not been offering them any aspects of civilized or white life which we should care to perpetrate ourselves. We have not yet created for a large number of Indians any personal experience of personal comfort which would make them uncomfortable when they returned to the inconvenience of their Indian tribes. We need to give them comfort for a long enough time to make them want it in the future.

On the reservation we are also attempting something of this sort by having a continuing series of experiences in building homes out of materials available, mostly earth: how you can make the kind of house you are living in now better in this way; how with limited assets you now have you can make a one or two or three-room house better. All you have to pay for in cash is a wooden floor, roof, windows and door, costing about \$175. Many students will find it possible to earn that much money or its equivalent during the three years in high school so it is feasible for them to do it and with the desire for a better standard of living they can go out and build themselves better places to live in - not like the new type of dormitory we are building at Cheyenne but which will approximate it.

If they have the desire to pull themselves up to a different level of life, they can do so. Civilization is built up by people being consistently dissatisfied with the way in which they are living and with the strength of their own wills and their hands bettering their standard of living.

So we are doing what we can to teach the children to desire better standards of living and to teach them to start with zero and make something out of zero.

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CHIEF CLERKS WHO RECENTLY VISITED WASHINGTON



SECOND GROUP OF CHIEF CLERKS MEETS IN WASHINGTON

The second conference of chief clerks attended by representatives from Montana, Wyoming, North and South Dakota, was held in Washington from February 8 to 15. The program followed was substantially the same as that adopted for the first conference except that it was expanded to include discussions of the operation of the Indian Reorganization Act and also discussions on probate procedure.

With one or two exceptions, none of the chief clerks had ever had an opportunity to visit the Washington Office officially before and each one expressed a high degree of satisfaction in the results obtained.

The following chief clerks attended this conference:

John D. Keeley	Cheyenne River Agency, S. D.
Martin Van Winkle	Crow Creek Agency, S. D.
Matt William Mattson	Flandreau School, S. D.
Henry D. Decker	Flathead Agency, Montana
S. W. Trethewey	Fort Belknap Agency, Montana
Earl R. Hall	Fort Peck Agency, Montana
William Nall	Fort Totten Agency, N. D.
Ray J. Davis	Pierre School, S. D.
Marvin G. Ripke	Pine Ridge Agency, S. D.
Reinholt Brust	Rocky Boy's Agency, Montana
John A. Barkley	Rosebud Agency, S. D.
W. Arthur Spencer	Shoshone Agency, Wyoming.
P. A. Nicodemus	Sisseton Agency, S. D.
Everett Euneau	Standing Rock Agency, N. D.
George R. Smith	Tongue River Agency, Montana
Ralph F. Grinnell	Turtle Mountain Agency, N. D.
Fritz W. Scholder	Wahpeton School, N. D.
James A. Medaris	Irrigation Service, Montana
Harry J. Corry	Irrigation Service, Montana

It is planned to hold the next conference of chief clerks during the latter part of March or the first part of April and at that time there will probably be called in the chief clerks from the Lake States area and Oklahoma.

A MONUMENT TO COOPERATION

By E..L. Berry - Assistant - Road Construction
Standing Rock Agency, North Dakota



Old Bridge Structure Before Replacement

The Road Department of the Standing Rock Reservation has completed a two-span rubble masonry bridge across Oak Creek near the Wakpala School. This bridge serves as the bus route connection from the Wakpala School to the St. Elizabeth Mission. It was built to replace an old steel frame and piling bridge which was badly in need of expensive repairs. A school bus travels over this bridge six times a day transporting children over a three-mile completed road project from the St. Elizabeth Mission.

The bridge was designed by the Road Department and built under its supervision with 70 per cent WPA labor. Homer C. Cornell, Road Engineer and Ray Kittilstved, Bridge Foreman, deserve the credit for this structure as they personally supervised the work. This type of bridge work was possible through cooperation with the WPA organization in South Dakota. The WPA furnished all common labor, which was the most important item of the work; Corson County as sponsor furnished one-half of the cement necessary in construction and most of the stringers.

The bridge contains 539 cubic yards of rubble masonry. Each rock was individually placed by workmen to form the two abutments and the center pier. The abutments are 5' wide at the base, $1\frac{1}{2}$ ' wide at the top and 26' high. Built-up sections from an old water tower were salvaged and used as piling in this structure to give the finished bridge a factor of safety.



Completed Structure Of Wakpala
Rubble Masonry Bridge

The bridge is testimonial of the cooperative efforts of the State WPA, the Corson County officials and the Indian Service to correct a bad road situation for the benefit of a school and community whose population is about equally divided between white and Indian folks.

BRAZILIAN PROTECTION FOR THE INDIANS

By Vincenzo Petruccio



Weaving On A Primitive Loom - Matto Grosso, Brazil

Note: The first half of this article appeared in the February 15 issue of "Indians At Work."

The Indian problem in Brazil is a complex one that can be solved only through rational means. It is the chief asset of the Indian Service that neither racial, religious, nor social prejudice has any place in the philosophy that it embraces. True, its attempt is to civilize, by which is meant increasing the means at the disposal of the Indians to gain a livelihood and if possible to enable them to take their places as integral citizens of Brazil, but the methods employed to bring this about seek to conserve all that the Indians themselves wish to keep. Its aim is to pacify and train the aborigines to live in communities of their own but on a level with the rest of the Brazilian citizenry. It is to bring them in touch gradually with opportunity in the sections where they live.



Government Indian Post At
Corrego Grande - Matto Grosso

This policy involves a complete reversal of thought on the part of the Brazilians. The new philosophy embodies Christian principles and attitudes; and puts the burden of the problem not on the peoples who have through circumstances lagged behind culturally, but on the civilized to lead the uncivilized in human progress. It claims that it is the duty of the civilized to serve the uncivilized rather than destroy them. It means that civilization must forego the tendency to unthinkingly make Christians of the Indians, but must learn from its Christian doctrines how to serve them. Instead of the phi-

losophy of cupidity, of enriching the country and its citizens through the forced labor of the primitives, one has arisen that seeks to contribute to their general welfare and wipe out the inequities of the past. The Brazilians consider themselves as the children of usurpers whose duty it is to launch a work of reparation and restoration.

In launching this program the Service recognized that first of all it had to make guarantees to the aborigines; to convince them that the old policy of extermination was discarded. In order to do this it was necessary and is necessary to put pressure on the civilized groups of European origins to prevent any wanton invasion of the regions occupied by the Indians. The Indian Service has been rigid in this policy. No one is allowed to penetrate Indian territory or to visit Indian posts without due permission. This has been made to apply even to scientific expeditions, since in recent years many of them purporting to be scientific were of a quite different nature. Naturally this policy does not fit in with the ideas of ranchers, diamond miners, rubber barons and others who would find wealth in the hinterland. The wilderness is the land of the Indians and it must remain so. The Service believes that. Later we will see what use is intended for this land.

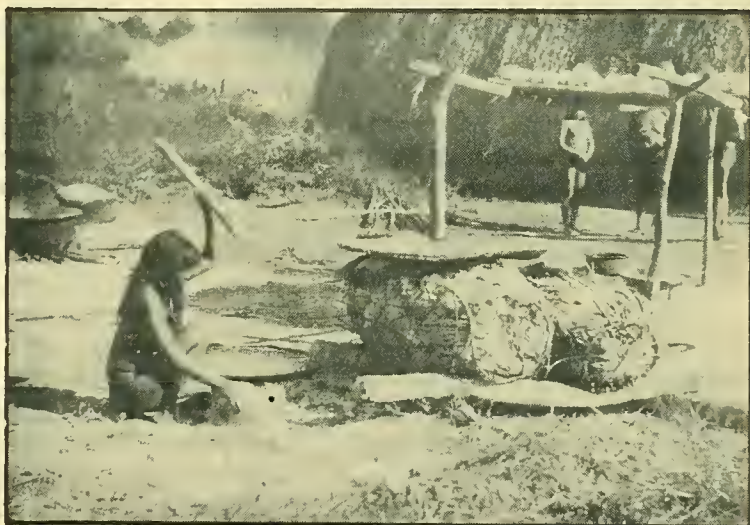
The next point is to distribute among them means of bettering their life and work. This involves, for instance, teaching them to construct houses, or where they already have houses, in teaching them better methods of building them; the use of domestic tools; the substitution of iron implements for those of wood and bone or stone; the keeping and breeding of domestic animals; better agricultural methods; and not the least important, to teach them to speak, read and write Portuguese, and what arts and crafts they want to assimilate. Hygiene and other health measures calculated to be of moral and physical benefit to them are being introduced.

It is important and significant that there is neither a policy of oppression or suppression. There is no attempt to force religion upon them nor to urge them to abandon their own religious ceremonies and ideas. In their economic life, essentially communal and cooperative, there is no attempt to force the individualistic system of the Europeans. Tribes that are nomadic are directed toward a pastoral life; those that are sedentary to an agricultural life. In other words, the purpose is to develop them along the lines of least resistance and lines most compatible to their former existence. Missionary work is permitted under government supervision, but it must be not only religious in nature, but medical, agricultural, pastoral and of a general social service type. No Indian is forced to embrace Christianity, to forego the customs and language of his ancestors. If he chooses the path towards civilization it must be through his own volition and he can keep as much as he wants of his ancestral culture.

The above program sounds idealistic and is subject, because of that, to criticism: yes, it is typically Latin-American, very idealistic on paper but quite different in execution. Such critics are wrong. In actual practice the program is even more idealistic than it sounds. I have not exaggerated in making the statement that to the personnel of the Service this program is the catechism of a religion in which they believe and that General Rondon is its inspiring hero. One has only to meet and converse with such men as Major Ramiro Noronha, Dr. Benedito Duarte, Monteiro, Dr. C. Candeira, or any one of the lesser employees at Cuyabá to become quickly convinced of this. If one takes the trouble to examine the records of the Service and to visit the field Stations, or if one goes among primitive groups who still keep aloof, he will come away a convert.

The Bororo, the Bakairi, the Barbados, the Paracis, some of the Nambikuara; all of them formerly in a state of perpetual war with the "civilized" settlers are now living in peace and progressing steadily toward a better future. To all of them, as to the personnel of the Service, the "Generale" is a symbol of the justice and fraternity among mankind.

For purposes of administration the country is divided in ten districts of which Matto Grosso is one Headquarters for the Service, the "Inspectoria", are located in Cuyabá, the capital of the state. Being the central office, all work within the state is coordi-



Stoning Flour

nated there, but it also serves as a center for Indians who come on visits to the city. Formerly Indians that came to Cuyabá with perhaps small sums of earned money would be quickly swindled of everything. If they attempted to purchase anything they were charged preposterous prices. The men would fall in the clutches of prostitutes and the women were considered an easy prey for anyone. Occasionally even naked Indians would come into the city to become the sport of its citizens. They would finally leave the city poor and often diseased. But now that is all over. First of all, Indians must receive the permission of the superintendent of the post to visit the city, and when they arrive there, they are cared for by the Inspectoria. Their purchases are made for them by its personnel; they are taken to the cinema and other places of interest; and they are kept away from casual and organized vices. Here too reside boys who attend advanced schools under the guardianship of the Service. Only the boys who show an aptitude for book learning or for a particular trade are given the opportunity of living in the city. Others stay in their own villages. In this way is avoided teaching trades and occupations to more boys than can be possibly absorbed into the commercial world, or can be of service to their own people. The great majority are trained to live in their own communities.

The field stations, are, of course, the most important feature of the Service. There are a number of them throughout the state. Some are permanent posts, located among friendly Indians already somewhat versed in white ways. In regions where the Indians are still hostile and suspicious there are temporary stations.

In addition there are the missionary centers, not under the direct control of the government. There is a Catholic mission at Christina Teresa under the Salesians. As is well known, the Salesian Order came into existence as a religious social service body in Italy at a time when social conditions there were appalling; that is, before its unification. At that time thousands of homeless children were roaming the streets of the cities and the countryside living as best they could. By fraternizing with them, Don Bosco, a friar, was able to establish social service centers where these homeless waifs received help and some instruction. From such beginnings, the order that he founded has spread to all the world and since the Salesians are not interested in theology as much as in being of service to mankind, especially among young people, it represents a modern movement at its best.

The order seems well fit to work among primitives and the colony at Cristina Teresa is a model of human kindness and understanding. The Bororo who live there are being taught to cultivate the soil, to raise domestic animals and to master various other vocations. Similarly, the more recently established Protestant mission at Burity on the plateau of Matto Grosso is a model of modern social service work. Both are so different from the old type of religious missions and the Indians under them thrive so well that there is no complaint on the part of the authorities.

Where there are no missions there are government stations. Let us consider the permanent stations first. The first one I saw is located on the São Lorenzo River near one of the villages of the Bororo. As we flew over it we saw the government buildings on the river bank and the Bororo village some distance away in the middle of the jungle, removed from the river in accordance with custom. A clean path cuts through the jungle, connecting the two establishments. The Indian villages were built according to ancient plan: in the center of the clear was located the men's house; around it arranged in a circle were smaller houses where the women and children live and where they receive the visits of the husbands; each of the women's houses occupies its proper position in accordance with the clan position in the village organization. In the government buildings reside the superintendent and his assistants. One of the rooms in one of the buildings serves as a schoolroom; another as a workshop.

Whatever the Bororo raise in the way of food and cattle in excess of their needs is sold for their benefit. In the workshops some of the boys are being taught trades. Hygienic measures are being applied. Every morning each boy and girl attends school for a few hours. Outside of these influences, the Bororo live their own lives.

Family and village organization have been left intact. Marriage is strictly regulated in accordance with the ancient customs which prohibit marriage within the same social half of the tribe and permit it only with members of a specified clan. The men make their bows and arrows as of old except that now they have knives, instead of shell to work with. They hunt and fish and occasionally work for a rancher or for the Inspectoria for which work they receive just payment. The women do the gardening. A young man wishing to marry still has to prove his manhood by trailing and killing a large jaguar single-handed. In short, nothing in their social culture has been disturbed and if they have given anything up, or if some of them prefer wearing clothes instead of going naked it is of their own free will that they do so.



A Native Of Matto Grosso
In His Dancing Costume

The Bororo who for four hundred years have been implacable enemies of the newcomers, now are peaceful and thriving. Some of them have even become telegraph operators. The remarkable thing is that all of this progress has taken place in one generation.

Let us take the post at Simoẽ Lopes on the Paranatinga River. Here are collected the remnants of the Bakairi, who formerly lived in a number of villages along the banks of the headwaters of the Xingu River. When Von den Steinen discovered them half a century ago they had never seen white men. They were very primitive, using only wood, bone, shell and some stone tools. They lived mostly by fishing and on wild roots and seeds. They are Caribs and lived constantly at war with neighboring tribes. I know them well, for twelve of them served as my canoe men in my expedition to the Kuluseu and the Kuluene Rivers. At the time some of them had been at the station only a few years.

The station is situated on high land. It consists of a well-built large building serving as storehouse, guest house, school and work shop. About five hundred yards away is the Bakairi village. Close to the river is a small house where reside the superintendent and his wife. The Indian village consists of thatched houses - not built in the old-fashioned Bakairi style; that is, four or five large communal houses each of which housed a number of interrelated families - but smaller houses, each occupied by one family after the style of civilized people, or for that matter, the Bororo.

Clearly there is an imitation of civilized ways, but it is voluntary on their part. The men hunt, fish and take care of the cattle. Never having had domestic animals before, they do not quite understand the value of breeding cattle rather than eating them. The women raise gardens and recently have been encouraged to raise cotton. The Inspectoria has tried to develop their native crafts, although these people were so primitive that they did not have much on which to build. They did make hammocks out of palm leaf fiber and now they are being encouraged to make fine hammocks out of cotton.

The Inspectoria hopes to build up a trade for them so that they can increase their earnings. All the children go to school where they learn Portuguese. The most promising ones receive further education at Cuyabá and also learn trades. One or two have been sent even to Rio de Janeiro for higher education. Yet they are left alone to live their own lives and to assimilate as much as they want of civilization. They are making rapid progress.

There are other posts of this nature and many of the other groups have made equally good progress. The Parecis, who twenty years ago attacked General Rondon when he was building the telegraph line throughout their country, are now its guardians and several of them are operators in complete charge of their stations. At Barra dos Bruges the Barbados are going through similar progressive development.

While this work is going on among Indians that have come under the influence of the Inspectoria voluntarily, other posts are located further in the wilderness in regions where the Indians are still belligerent. While I was there a number of settlers and a missionary family were killed by the Nhambikuaras. Yet at Jurueña and Utiarity are such posts in charge of men striving to make peaceful contact with primitives still in the Stone-Age state. Recently a post was established among the Cajabis whom a few years ago no one could approach. The technique in making friends with such wild tribes is first to let them strictly alone, never to retaliate for attacks and to leave presents for them at places where they have camped. Eventually such methods bring results.

The personnel of the Service is no less interesting than their work. I have commented on their enthusiasm for this work of humanity and civilization. Many of the field workers have Indian blood in their veins and now some of the Indians who have been trained by the Inspectoria are stationed in its posts. They understand Indian psychology and the history of Indian exploitation. For the most part, they are natives of the region where they work. Since in the lower classes there always has existed a deep sympathy for the Indians, they find excellent support among most of the Brazilians. Nevertheless, their work is dangerous and not a few of them have been killed in service by the very people they are trying to help. With their lives they have paid for the sins of their less scrupulous compatriots, but they have set a standard of fair dealing and devotion to a cause that will never be forgotten in Brazil.

The work goes on still, under the inspiration of General Rondon, who at an advanced age is still as active as the youngest member of the organization that he founded. When he flew with us six years ago, the first time that he had ever seen Matto Grosso from the air, although there is no man living that knows the interior of Brazil as well as he does, he was as enthusiastic as when he was a young lieutenant. His whole personality and the service he founded were described to me by one of his disciples, Major Ramiro Noronha, in the words, "Humanity has done much for the individual; it is time that the individual do something for humanity."

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COVER DESIGN

The cover design which appears on this issue of "Indians At Work" was reproduced from a cover page design which appeared on a recent issue of "Teguayo." "Teguayo" is published by the students of the Santa Fe Indian School in Santa Fe, New Mexico.

LAKE QUINAELT NEAR RANGER'S CABIN - TAHOLOAH AGENCY, WASHINGTON



CANNING PROJECTS WITHIN INDIAN SCHOOL PROGRAMS

By Cleora C. Helbing, Associate Supervisor of Home Economics



Salmon Caught In The Trinity River In Hoopa, California,
To Be Canned In The Community Cannery

Every person who has to do with the working out of a school program in the Indian Service has asked himself many times, "How and what can we do in the community to conserve food which might otherwise be wasted and at the same time teach boys and girls, men and women the value of work, conservation and a balanced diet as a result of having fresh fruit, vegetables, fish and meat saved to be used throughout the year."

I can remember in 1935 when the superintendent, school people and Indians at Hoopa, California, were quite concerned because the Indians were allowing much of their bountiful fruit, garden and especially fish supplies to be wasted because of lack of equipment and personnel to take care of it. A Home Economics teacher was put in charge, canning equipment was purchased, community groups were brought together and trained. Today the picture has changed. The boarding school which later became an Indian day school is now a public school under the California contract, where Indians and whites attend. When the contract went into effect, the Home Economics teachers, a Government employee, was transferred to another jurisdiction but before leaving, she trained Mrs. Jerry Horn, a local Indian woman, to take charge of the canning program for the school and community.

Recently when I visited Hoopa, an Indian man and his wife had that day canned a quarter of beef. The same day salmon was brought in to be canned so that no waste might be possible and at the same time there would be ample food throughout the winter. Is it to be wondered that the Indians in this beautiful Trinity Valley are enthusiasts for good schools for themselves and their children? To quote Mr. Beatty, "It is this type of self-sufficiency upon the part of the Indians which must be sought if the work of the Indian Service is to be justified in its outcome."

In some day schools there is only one person to carry the entire load both in school and community. I wish I might give the same inspiration to those of you who read this article that I received the day I visited the Kaibab Day School in Kaibab, Utah, taught by Mrs. Jennie B. Goss. She is not only the teacher, but she is the housekeeper and the community worker. I was pleased with the classroom procedure and the lunch which the children prepared and served under her direction, but I was inspired when I saw the canned goods she had, with the help of the mothers and pupils, put up for school use. Imagine a list such as this put up from the local school garden, miles from a market in the wide open spaces:

Tomatoes	220 quarts	Pumpkin	20 quarts
Tomato Juice	50 quarts	Carrots	200 pounds
Grape Juice	25 quarts	Turnips	100 pounds
Grape Jam	12 quarts	Cabbage (Sauerkraut).....	2 gallons
Plum Jam	32 quarts	Peaches (canned)	16 quarts
String Beans	24 quarts	Peaches (preserved)	14 quarts
Pickles	10 quarts	Apples (canned).....	20 quarts
Beets	25 quarts	Apples (dried)	12 quarts
Pears (canned)	56 quarts	Chilli	5 pounds
Chilli Sauce	20 quarts	Pear Relish	6 quarts
Pears (preserved).....	20 quarts	Tomato Preserve	6 quarts
Meat Relish	6 quarts	Jelly (Assorted Flavors) ...	25 glasses
Tomato Relish	13 quarts	Apple Butter	8 quarts

After school we visited the homes and the Indian women graciously showed the canned goods which they had put up at the same time the school garden was being cared for. In other words this teacher had the vision of carrying the community program jointly with that of the school program. This alone shows what one person with vision, enthusiasm and hard work can do to build up good habits of conservation, health and nutrition. Here again we see self-sufficiency developed in the Indian men and women.

From the small one-room day school we can go to a large non-reservation boarding school. At Salem Indian School in Chemawa, Oregon, there has always been an abundance of fruit and vegetables raised but much went to waste because it was not canned. At Celilo on the Columbia River there was a terrific waste of the very finest salmon. This past summer a cannery was installed at Chemawa and a competent instructor put in charge. Student labor was used

entirely. The amazing results were that the total output of the cannery included 4,551 number 10 cans of fruit, 7,000 number 10 cans of vegetables and 8,080 number 1 flat cans of fish; a grand total of 19,631 cans.

The work as stated above was all done by Indian boys and girls in their teens, who knew nothing about it the day they began. Certainly the results are a remarkable tribute to the future citizenship, ability and adaptability of the Indian. Credit is not only due the superintendent, the instructor and the Indian boys and girls, but also to Mr. Shawver the dairyman and farmer who worked untiringly to provide not only the crops but energy which it takes to put over such a tremendous project.



Cannery At Salem School, Oregon

These are only three cases where we have found people who can "Carry a Message to Garcia." There are some who have not caught the vision of a community program, but there are many others who are doing a magnificent piece of work.

* * * * *

WHY I SAY "YES" TO THE CONSTITUTION AND BY-LAWS OF THE UTE

INDIAN TRIBE OF THE UINTAH AND OURAY RESERVATION IN UTAH

By Lydia Oarum, Fourth Grade Pupil

We still keep our reservation. Our children will be members of the Ute Tribe just like our mothers and fathers. The Indians can talk about their needs and what might be good for them. They can speak for themselves.

We can elect our own business committee to help us carry on our business. They will help keep peace among our Indians and health too. If we have no money and want to go to school, we can borrow money but we will have to pay it back when we get a job.

We can worship God like we think God wants us to. The Indian women can make their beadwork and baskets. We can have the Bear Dance and the Sun Dance. We can lease our coal lands, grazing lands, forests and asphalt lands.

BETWEEN ME AND STARVATION

By A Fort Peck, Montana, Indian

When I received my allotment in 1910, the only thing to do was to try and make my living some way on my 320 acres. It was just like the Government said, "Now, here's your 320 acres of land; work it, or starve to death, but don't sell it and hang around the office and ask for your children's money every day."

Years went by; I tried to get started. Soon came our farmer to Box Elder. Mr. Burton Roth came to where I live and saw what I was trying to do. He got interested in me and wanted me to try dry farming. He said this was the best thing for me to do because he believed in that. At the same time our Superintendent bought an engine with which they broke 20 to 40 acres for the Indians through the reservation. When the Fourth of July came, most Indians didn't want to use the engine so I asked our Superintendent if I could use it. He said it was all right so I helped to haul it out to my place 16 miles north of Brockton. They broke 80 acres for me. From that on, I started breaking land every year until I broke 400 acres. Of course, we hit some good years and some bad years until we built a good home for ourselves, a stable, a well and a granary; also our section of land was fenced and our field was fenced. I bought all kinds of machinery during that time. Of course, I bought all my own work horses; I never bought any reimbursable horses. I raised all my own horses. We had a few head of milk cows when we started in farming. In ten years we had a big bunch of range cattle. I found out that I made more money in cattle than I did in dry farming. I can sell them and eat them too.

When a big outside company came to this reservation, they leased all the land around us. My cattle and I were on starvation, so I had to sell them.

There's an old saying, "Weak mind and strong back makes a good farmer", but I found out today that my mind was strong and my back was weak.

The next thing I wanted to know was how to make some gold so I made a trip to the Bear Paw Mountains four times to find the gold. Also I made a trip through Yellowstone Valley three times, on through Billings to the Crow Agency. Also the Milk River Valley. As I went through there the Yellowstone Valley was very beautiful; it was very green; but the hills were bare. Now, I thought to myself, that there's the gold that I've been looking for. All kinds of vegetables and feed were raised by irrigation, so since that time I have been realizing how we can make our living. I talked to our farmer, Mr. Maurice Bighorn, to ask our Extension Agent, Mr. McKinsey, if he can help us to start a little irrigation plant here near Brockton like Mr. McKinsey started on Poplar Creek.

Soon we were notified through Superintendent John G. Hunter and Mr. McKinsey that we can have a four-acre garden. So the I.E.C.W. boss put his boys out to clear the bushes on four acres and plowed for us. When it was ready we all got busy and planted our garden seeds. Of course the ground wasn't good yet but we all got enough potatoes out of there to get along with for the winter.

Now I know how we Indians can make better living: That is to raise our vegetables and our feed by irrigation and also have a few head of cattle; also a good big pasture. Then all of us Indians will be sitting on top of the Bear Paw Mountains.

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PREHISTORIC MOUNDS NEAR MACON, GEORGIA, BECOMES NATIONAL MONUMENT

A prehistoric cornfield a thousand years old and a domed earthen ceremonial chamber or council house reminiscent of the kivas of the Southwest are among the reminders of long-vanished and little known peoples who once occupied the vicinity of what is now Macon, Georgia.

Their surviving works, Indian mounds extending for some fifteen miles along the Ocmulgee River in an area commonly known as Ocmulgee Old Fields, a part of which became on December 23, 1936, a National Monument to be administered by the National Park Service constitutes the first Federal anthropological monument in the East. It is known as Ocmulgee National Monument. Already excavations have brought to light the above relics.

Discovery of the council chamber is of importance to ethnologists, providing the first authentic evidence that the traditions extant among the Creek Indians may be substantiated. According to these legends, the ancestors of the Creeks came from far west of the Mississippi, making a stand against their enemies on the banks of the Ocmulgee. Here they fought a decisive battle in which they were victorious. Later they brought into their confederacy the vanquished tribes.

Long before this date the land was occupied by a hunting people. Projectiles of flint of a type similar to the famous Folsom points, estimated to be more than 10,000 years old, unearthed at Ocmulgee, bear witness to their presence.

Veneration for the past is an Indian characteristic. With such reverence did the Creeks regard the ancient mounds in Ocmulgee Old Fields that in all their treaties with other nations they reserved specified lands in order to insure preservation of the primitive structures. Today the National Park Service is emulating their civic spirit by the care exercised to protect Ocmulgee National Monument. Reprinted from "FACTS AND ARTIFACTS."

A 3023-MILE BASKET BALL TRIP INTO TEXAS FROM ARIZONA

By Wayne T. Pratt, Boys' Adviser - Fort Apache Agency, Arizona



First Stop - Coolidge Dam, Arizona

December 18, 1936 and returned Sunday night January 3, 1937, missing only three days of school.

Who Made The Trip: Ten basket ball players and one Indian dancer (ages 16, 17 and 18) from the Agency School at Fort Apache and Whiteriver, Arizona; one tribal medicine man and the Boys' Adviser together with two assistants, one acting as coach and the other an unusual Indian dancer. Each engagement consisted of five Indian acts with the basket ball game.

What We Carried: Personal equipment; all the tribal ceremonial paraphernalia we could get hold of in order to present an accurate picture of today's Apache Indian life; camping equipment; and handmade trinkets to sell.

How We Financed It: From the beginning of school until we left, we created public sentiment through talking and planning; gave four evenings of basket ball, charging only the adults; gave one employees' dance; one Apache dance; wrote twenty letters securing ten basket ball games to be played en route; gave a service club an opportunity to aid - they gave proceeds of one movie; sold ice cream during Thanksgiving holidays when the milk was not needed in the schools; took kodak pictures, receiving prints for one cent each and selling them for five cents each; sold popcorn, coffee and cakes at entertainments (bought our own corn and coffee); accepted three or four private donations, though not a penny was solicited; and collected one-half of the proceeds of the basket ball games en route. We made and spent nearly \$400.00.

Why The Trip: The boys needed it. This group of Indian people (White Mountain Apaches) live in both physical and psychological isolation. These boys are at the turning point of deciding whether they will accept further scholastic training which may mean a higher standard of living.

When Was The Trip:
We left Fort Apache, Arizona, during Christmas vacation,

Points Of Interest And High Spots Of The Trip: Coolidge Dam in Arizona; the Great Desert in New Mexico; Fort Bliss in El Paso; sight-seeing in Juarez, Mexico; the great oil fields of Texas around Ranger, Breckenridge and Houston; guests of 400 white children for three days at the State Home for Children in Waco, Texas; week-end at Galveston, Texas on the Gulf of Mexico where the boys went swimming, saw and visited ocean liners; theater party in Houston, Texas (many others besides); saw carloads of sulphur from the largest mines in the world; Texas Centennial grounds at Fort Worth; visited Texas' leading colleges and universities; visited progressive public schools and outstanding public buildings; and spent New Year's Day at the Carlsbad Caverns, one of the nation's National Parks. And it is needless to say that each basket ball game and performance were singular experiences in the lives of the Apache boys, some of whom had never been beyond the bounds of the reservation.



<p><u>Outcomes Of The Trip:</u> Realized their major aims; had the best time of their lives, so they said; and paved the way for future trips. Our audiences were more than well-pleased, with our show. We received numerous invitations to visit private homes of kindly people; some we accepted where our time would permit. We won six basket ball games; lost five.</p>	<p>Apache Devil Dance Was Given For Our Hosts in Galveston, Texas.</p>
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INDIAN LANGUAGE USED DURING WORLD WAR

"During the World War the Germans often tapped the telephone systems of the Allies and secured valuable information. But one day, new and strange sounds began to come over the wires, baffling code experts and linguists until the Armistice. It was the language of a group of American Indians who had been taught to send and receive the messages." Reprinted from "Keeping Up With The World" - July 4, 1936 issue of Collier's.

REVIVAL OF OLD WINNEBAGO ARTS

By Carrie A. Lyford, Associate Supervisor of Home Economics



Application Of Ribbon
Work On Costumes

Some time after the Europeans came to this country, the Indian women of the Algonquin tribes began to use ribbon work or appliqué for the decoration of their costumes and blankets. The development of the art of appliqué led to the use of some interesting designs based on the double-curve motif and to a skill in fine needlecraft that is recognized as characteristic of the women of the woodlands section.

The Winnebago women who followed the practices of their Algonquin neighbors were especially fond of the appliqué work and used it on their costumes in preference to the beadwork that had supplanted the quill work among the other tribes. Old pictures of the early Winnebago usually show much appliqué work in interesting design. Costumes done in appliqué are still treasured for use at the annual pow-wows and at special programs.

During the past summer an interesting revival of the art of appliqué was carried out among the women on the Winnebago Reservation at Winnebago in Nebraska, under the direction of Miss Mabel Morrow, Director of Arts and Crafts at the Flandreau Indian High School at Flandreau, South Dakota. In her meetings with the women Miss Morrow encouraged them to cut out free-hand designs as a basis for their work as their mothers and grandmothers had always done. Interesting variations of the double curve pattern which was characteristic of the work of the Algonquin tribes resulted and the designs showed that the women were familiar with older pieces of the ribbon work. Because of the expense involved in the use of ribbons the project was carried out in inexpensive washable cotton materials of fast color; the designs being applied to table runners with gratifying results. At the close of the course an interesting array of colorful table runners suitable for use in the sun parlors and the summer cottages was put on display.

Appliqué work was originally applied with the finest feather stitch known among the Winnebagos as "the appliqué stitch." Only one of the older women attempted to use this stitch. The younger women all used the easier blind stitch or slip stitch; most of them showing considerable skill in their work.

When the table runners were displayed the older Indians expressed admiration for the simpler and more sturdy type of design which they said was like that which they formerly used. The fancier or more flowery designs were less admired by the older people.

While one group of women was working on the appliqué, Miss Morrow was helping another group master the woven sashes which were worked out in the arrow design, an art in which the Winnebagoes were especially proficient. Woven scarfs of looser texture and simpler design are made today but the making of the closely woven sash with the well-worked out arrow design is an art that has been almost forgotten.

A keen interest was aroused in mastering the technique and the beauty of the completed sash repaid the worker for her time and effort. Should a market for such work be available, the Winnebago women will find pleasure in adding to their meager incomes through a production of these sashes which are attractive, both in color and design.

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USE OF STEEL TRAPS FORBIDDEN ON INDIAN LANDS

The Office of Indian Affairs has declared a holiday for wild life on Indian lands. Only wild animals harmful to crops, domestic animals and gardens will be exterminated hereafter.

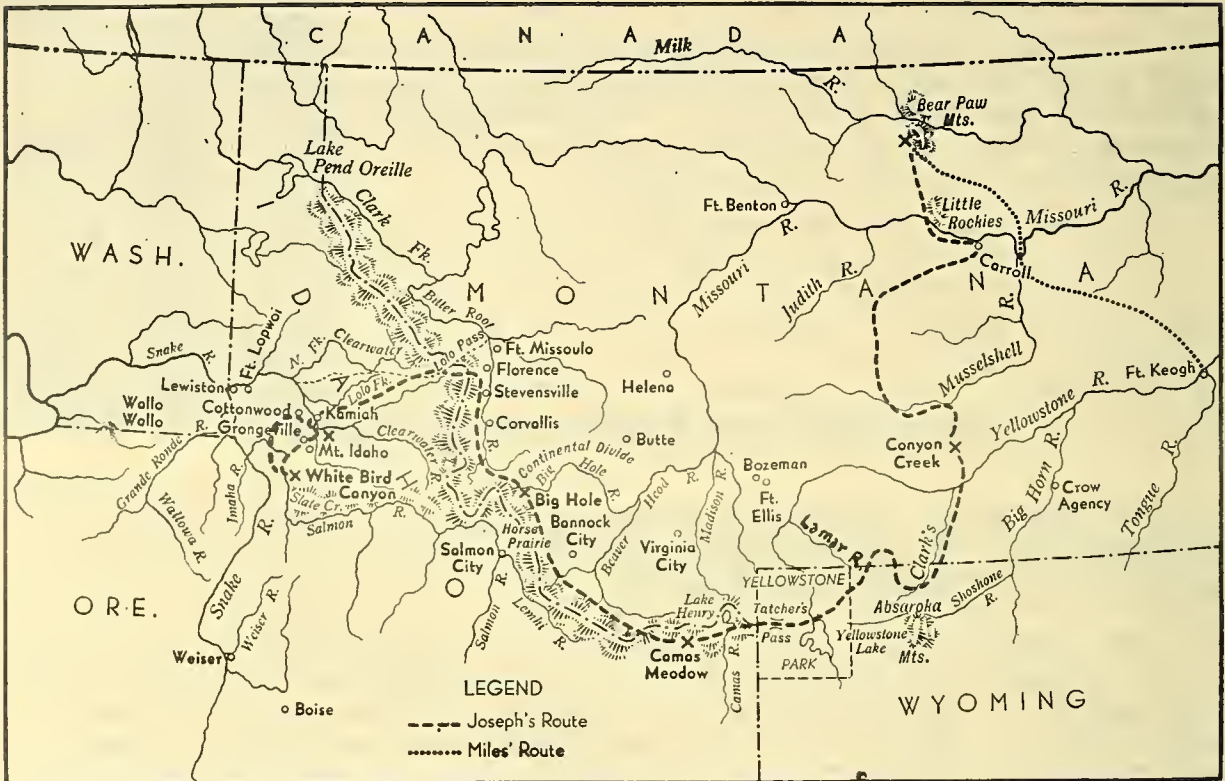
Commissioner Collier on February 16 issued an order abolishing use of steel-jawed traps in the I.E.C.W. predatory animal control program on Indian lands. The modern traps which will be put into use employ a noose or chain instead of the old-fashioned steel jaws, catch and hold the animal securely without injury. There is no danger under the new trapping method of the animal's being mangled or injured and it will be possible to mete out a sure, clean death to the predatory thief.

The recent order is a practical as well as humane step, the Indian Service pointed out. Under the old system of trapping it was impossible not to kill harmless and useful animals along with the predatory animals. "Settled regions must be kept free of serious animal damage to crops, yet wilderness areas should be filled with wild life to yield their own valuable products in fur or in hunting and recreation," Commissioner Collier said. "Such a program can be furthered by use of the new trap. Scientific control and distribution of animal population will be helped by use of the new trap. Valuable and interesting species of fur bearing or other animals can be caught with such traps, where they are locally too numerous and are damaging the crops and released uninjured to add to the wild life of depleted wilderness areas," he said.

NEZ PERCE JOSEPH - A BOOK REVIEW

By Allan G. Harper, Field Administrator in Charge of Indian Organization

Chief Joseph - The Biography Of A Great Indian, By Chester Anders Fee.
Foreword by Colonel Charles Erskine Scott Wood. Wilson - Erickson,
New York, 1936. \$4.00.



The March Of The Nez Perce

Chief Joseph was profoundly a man of peace. Circumstances made him a great military leader. The author of this fascinating biography, Chester Anders Fee, ranks him with Lee, Jackson and Grant. Of all Indian chiefs, he believes only Tecumseh was his equal.

Yet when Joseph took the war path in 1877, he did so reluctantly and with no heart for the business. Prior to that year he had never set foot upon any field of battle. His tribe, the Nez Perce, had always taken pride in their record of peaceful relations with the white man. Bonneville said of the Nez Perce that they were "like a nation of saints." Down to 1877, only one white man had been killed by a Nez Perce; at the same time the record showed 25 to 30 Nez Perce killed by whites. Punishment of white

misdeeds went unpunished. Encroaching on Indian lands and utterly indifferent to rendering justice to the Indian when it was his due, white settlers had given enormous provocation to bloody conflict. But the Nez Perce were a patient people.

Joseph was willing to make the supreme sacrifice of abandoning his homeland in the Wallowa Valley in Oregon at the belligerent insistence of the Government rather than go to war. In fact he was in the process of removing his followers to the Lapwai Reservation when a few warriors of another Nez Perce chief, White Bird, precipitated the conflict by their revengeful depredations among the Salmon River settlers. The frontier went aflame. Only because he believed that it would have been impossible to confine just punishment to the guilty persons concerned did Joseph cast his lot with the others and become their chief leader in the sanguinary war which ensued. At that very moment the white settlers needed Joseph's calm leadership and peaceful intentions to prevent the conflagration. But the failure of justice and fair dealing over so many years rose to turn him into the white man's enemy.

The background of this war between a peaceful tribe of Indians and the United States is of far greater importance to us today than Joseph's brilliant military accomplishment and fortunately Mr. Fee gives this background with infinite care. When the Treaty of 1855 was made with the Nez Perce, the great chief's father, Old Joseph, a man of wisdom and integrity, successfully insisted upon the inclusion of the Wallowa Valley within the area reserved for the Indians. Old Joseph fought for the Wallowa because it had always been the homeland of his people.

When the old chief died in 1872, he swore his son never to surrender it. "Always remember," he said, "that your father never sold his country." He was referring specifically to a second treaty made in 1863, by which the Nez Perce were supposed to have ceded a large territory including the Wallowa Valley to the United States. The Indians were to go on reservations set aside for them, which some of them did. But not Chief Joseph and his people. They stayed in the Wallowa, attempting by peaceful means to make the Government understand their rights. But the Government was blind to Indian rights where the land hunger of the white man, distilled through the politics of the time, was concerned.

It failed completely to understand that a majority of the chiefs could not, in Indian custom, bind another chief or his people. The Wallowa belonged to Joseph's band and the other chiefs could not sell or give it away. There was no such thing as a "Head Chief", an utterly foreign notion which white people persisted in believing.

What took place in 1863 was pointedly illustrated by the great chief. "Suppose," he said "a white man should come to me and say, 'Joseph, I like your horses and I want to buy them.' I say to him, 'No, my horses suit me; I will not sell them.' Then he goes to my neighbor and says to him, 'Joseph has some good horses. I want to buy them but he refuses to sell.' My

CHIEF JOSEPH AT NESPELEM



neighbor answers, 'Pay me the money and I will sell you Joseph's horses.' The white man returns to me and says, 'Joseph, I have bought your horses and you must let me have them.' If we sold our land to the Government that is how we sold it."

Joseph had an almost Biblical manner of speaking. "The white people have too many chiefs. They do not understand each other. They do not talk alike" - "Big name often stands on little legs" - "Cursed by the hand that scalps the reputation of the dead" - "Fire water courage ends in trembling fear" are some of his sayings. Joseph had that ability which Emerson so much admired - of packing his thought into a telegraphic mold.

His greatness as a leader in the arts of peace has been overshadowed by his reputation as a military strategist. And in this respect his prowess has been universally acknowledged. Facing him in the Nez Perce war of 1877 was General O. O. Howard, the sixth ranking officer of the United States Army at the end of the Civil War. The "Praying General", as Howard was nicknamed, had nearly all of the military advantages - armaments, fresh troops, friendly territory, supplies. For four months he pursued Joseph over a trail that stretched 1800 miles from Oregon to the Bear Paw Mountains in Montana. The course was through the wildest country in the United States.

Joseph carried with him his women, children and all their earthly possessions. He had to seek his food as he went, care for and carry his wounded and bury his dead - all through an unfriendly country, most of which was wholly unknown to him. He was even successful in making truces with the whites as he retreated to Canada where he hoped to persuade the United States to permit his return to the Wallowa. Throughout he restrained his inflamed followers from committing unnecessary acts of war on non-combatants. His warriors killed no women, leaving a "clean trail."

Joseph was taken by surprise in the Bear Paws - within 40 miles of his destination, by General Miles, who marched from his post at Tongue River. The question of whether Joseph believed he was in Canada has never been definitely determined. Mr. Fee indicts Joseph only on the score of failure to make certain of his location. If Joseph had taken the usual caution of maintaining rear scouts, he would never have been taken.

Over his long retreat Joseph exhibited amazing military ability which left his professional opponents stunned with surprise and admiration. The marksmanship of his warriors shamed the United States Army. At the White Bird Canyon, Big Hole, Camas Meadow and Canyon Creek encounters he revealed a mastery of military tactics of the first order. On the banks of the Clearwater, he outclassed Howard in a stand-up fight. He got through the Lolo Pass by an extremely clever manoeuver and with a skill which his pursuers could not imitate. Joseph's explanation was very simple: "The Great Spirit puts it into the heart and head of man to know how to defend himself." As Mr. Fee says, Joseph out of his own intelligence devised

manoeuvres and operations that had taken the white man long years of military experience and tradition to conceive and perfect.

The epilogue to this saga of heroism was of a piece with the events which led up to it - the back trail was one of bitter tears. Contrary to the promises which conditioned his surrender (Joseph could have escaped had he been willing to leave behind his wounded, old women and children), Joseph and his people were not allowed to return to the country from which they came. Instead they were exiled in Indian Territory for seven years where they were almost completely annihilated by disease. Finally when they were permitted to return, it was to the Colville Reservation in Washington, far from the Wallowa, and not to Fort Lapwai which was comparatively close. For Joseph this was the unkindest cut of all.

Joseph's history, as Colonel Charles Erskine Scott Wood says in his foreword, "shows in one concentrated example the measure of justice dispensed to the natives of the New World by our civilization." In the light of this past record, is it any wonder that the Colville Reservation rejected the Indian Reorganization Act of 1934? Yet if Joseph were alive today, would he have counseled his people to reject a law - the first in our history - to give land to the Indians; not take it away? I hardly think so.

Mr. Fee's biography of Chief Joseph is a merited tribute to a great Indian. It will be a welcome addition to the growing body of Indian literature, based on modern research and scholarship. If I could have my way, it would be "required reading" in all our Indian schools and by all the personnel of the Indian Service. The volume is interestingly illustrated with photographs and maps.

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By Horace Valle, Acoma Indian At U. S. Indian School
Santa Fe, N. M.

FROM I.E.C.W. REPORTS

Fire Hazard Reduction And Truck Trail Maintenance At Keshena (Wisconsin) Now that winter has arrived the crews are working on winter projects. The two principal projects this winter are fire hazard reduction and truck trail maintenance in the nature of graveling.

The graveling crew has had some trouble with the pit freezing, but they have been able to get out a good number of loads daily.

Between twenty and twenty-five men have been employed on trail-side clean-up. The snow has not been very deep so they have been doing a real good job of clean-up. They are working along those trails where all the trees have been fire killed. Walter Ridlington, Project Manager.

Well Building At Potawatomi (Kansas) We began this week on a new well project which has recently been approved. Two crews of men are working at this type of work while a third crew is quarrying rock for the walls. We hope to dig 11 wells on the Potawatomi Reservation within the next two months.

An interesting feature of the activities here, is the interest being taken in music. 15 men attended a recent rehearsal under adverse weather conditions. The men are doing some entertaining at the local public schools. P. Everett Sperry.

Work In Spite Of Weather At Hoopa Valley (California) Hoopa had

its biggest snowstorm in years during the past week. However, the I.E.C.W. crew kept on working and made good progress on all projects. The two large projects under construction at the present time are the Subsistence Garden project at Campbell Creek and the Bloody Camp Truck Trail. The Irrigation crew worked the entire week and is making very good progress. Mr. Wicks, who was at the Los Angeles Irrigation Office, has returned to direct the work on this project, and expressed much satisfaction at the progress being made by the men on this project. Patrick I. Rogers.

Various Projects At Seminole (Florida) The work on the range fence consisted largely of cutting, hauling and piling 551 posts, which will be used for the construction of range fence on land now being bought for use by the Seminole Indians. This fence will not be constructed until title to the land has been obtained by the Government. In addition to cutting and hauling posts, 120 rods of range fence posts were set on land already owned by the Government.

4½ man-days were used on range revegetation work. More work of this nature will be done as soon as additional rains fall in the area where this work is needed. B. L. Yates.

Fence Building At Pima (Arizona) All field work in progress went much better during the past week as the weather conditions were much better than for some time past, although very

cold for this district. The Ak Chin fence job is moving right along. About three miles of fence was put in place during the week. It will not be long before the outside cattle cannot get into the reservation. Clyde H. Packer, Project Manager.

Progress On Projects At Yakima (Washington) The weather this week was warmer, and production was speeded up considerably. On Project 105, the graveling of the Mt. Adams Highway from Mill Creek to Olney Creek, hundreds of yards of gravel are being moved daily. Two bulldozers are being used. Both are Caterpillar Fifties. One works high on the hill, and bulldozes the gravel over the bank, where it falls into the lower pit. The second tractor takes it from there and shoves it into the loading chute. A small crew on the trail levels the gravel as the trucks dump it. The trail is being covered to a depth of ten inches and a width of eighteen feet.

Two sets of monopoly have been acquired, and are becoming quite popular with the men. F. Sanders.

Timber Reconnaissance Survey At Coeur d' Alene (Idaho) The cruising and mapping have been moving along at a very satisfactory pace, when it is considered that the majority of the men have never done any work of this kind. The tribal reserves are scattered out so that it is hard to get the control lines run so that they will be of the best advantage.

We are working the more remote reserves at the present time so that when the roads thaw out we will be able to stay on the highway as during the spring thaw the side trails

are next to impassable. At this time the men must leave rather early in order to reach the reserves in time to get any work done. Harold Wing.

Erosion Control At Mission (California) Notwithstanding some bad weather the crew managed to get in some good work.

About 400 feet of dyke was completed this week, constructed in the following manner. Iron pipes eight feet in length are placed four feet in the ground and eight feet apart. Then hog wire, four feet in width is tied to the pipes. Then brush is placed behind and covered with dirt.

These dykes of which there are two, are placed in V shape in the field and will catch the drainage and divert it over a spillway consisting of an arched concrete dam. Leading from the dam is a drain and below the drain are rock check dams to stop the cutting or eroding force of the water. L. R. Parks.

Adult Education Program At Rosebud (South Dakota) The Adult Educational Program of ECW and the Agency enters approximately 20 communities covering the entire Rosebud Reservation. On the Yankton Reserve the same program is in effect. There are 34 speakers scheduled for meetings with two appearing on each program.

ECW has three participants in the program who speak on the ECW organization and the general program being conducted. Topics discussed pertain to the fields of the men and women themselves. This adult program hopes to bring the Indian closer to Civil Service workers so that he can understand more clearly

what their duties involve. Each meeting usually brings forth numerous questions for the audience who has interested itself in the meeting. An interpreter remains on hand to explain to those who do not understand English. Thomas Owl.

Report From Pipestone (Minnesota) The I.E.C.W. Sioux Indian crew at the Pipestone Reservation has done a great deed by clearing all the roads drifted with snow this week.

The Indians on the Pipestone Reservation take great interest in the new Indian Shrine Park. In this park the old Pipestone quarries are located. The red pipestone that is taken from the quarries by the Indians is made into peacepipes. The peacepipe was used by the red men many centuries ago, and smoked by the chiefs of all red men to make peace among all tribes of Indians. George R. Brown.

Safety Meeting At Flathead (Montana) A safety meeting, conducted by Eugene Maillet of the Agency was held in camp Wednesday. All committee men were present. Organization and various types of accidents were discussed.

The camp basket ball team was transported to Dixon for practice on Monday night. The prospects for a good team are bright. A basket ball meeting was held Thursday night at which time a captain and manager was elected. After the meeting plays were worked out and the team drilled in the recreation hall.

Arrangements are being made to hold a first-aid class here in camp. The class will be instructed by one of the enrollees who has completed the necessary training for first aid instructors. Harry Panchet.

Tree Planting At Taholah (Washington) Work on Project 58 during the week consisted of planting seedlings to tribal cut-over land. These seedlings were taken from the ECW nursery and were for the most part, about two years of age and approximately six or eight inches in height. Spruce and fir seedlings are being planted under this project. Paul Brodersen.

Work On Drift Fence At Mescalero (New Mexico) We have at last come within reach of the truck trail. This saves us from walking through brush, as well as saving the post cutters from packing or carrying posts on their shoulders. This method of carrying posts is rather risky because of snow and slippery conditions. Now we are able to drive the trucks right up to the fence line with our posts and wire, saving a lot of hard work for the crew. J. A. Montoya.

Fence Building At Colorado River (Arizona) This week the days are pleasant, and the fence building is almost completed. It may be completed this week. The riders are ready to round up the cattle this week and the fence crew will join them as soon as the fence is completed. Lute Wilson.

Forest Stand Improvement At Sac And Fox (Iowa) Forest Stand Improvement is being done in the plantations which were set out 21 years ago. Jack, Scotch, White and Norway Pines were planted as a soil erosion control measure. They now average 3 to 7 inches in diameter, and 12 to 36 feet in height. Gullies had been planted with cottonwoods and Black Locust. Since erosion has been completely checked, the hardwoods are being cut down. R. W. Hellwig.

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